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## Do Good: Greek Letter Organizations and Community Service

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The University of Southern Mississippi

Do Good: Greek Letter Organizations and Community Service

by

Lesley Brumfield

A Thesis

Submitted to the Honors College of  
The University of Southern Mississippi

In Fulfillment

of the Requirements for the Degree of Bachelor of Arts  
in the Department of Anthropology and Sociology

May 2012



Approved by

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## **Introduction**

Upon entering college, students are presented with opportunities to get involved with a variety of organizations in order to broaden their learning experiences. These extra-curricular groups are established with a variety of objectives. For example, there are groups centered on academic programs, groups established for sports and recreation, groups for the lovers of the arts, groups based on community service, groups affiliated with certain religious denominations and groups whose sole purpose is to bring students together to interact in social settings. One type of group found on nearly every college campus is the Greek letter organization or social fraternities and sororities. These groups play a tremendous role in their members' development and attitudes about the college experience and life in general (Whipple & Sullivan, 1998).

The purpose of this study is to explore how membership in Greek letter organizations influences members' attitudes about and participation in community service. Specifically, the attitudes towards service and participation in community service of members of chapters in three different councils will be examined and compared.

## **Literature Review**

### **Need for Civic Engagement**

Ancient Greece called them idiots. Idiot was the term used to describe someone who was uninvolved in the community (Shields, 2011). In today's language, the term has a different connotation, but the concept of uninvolved people still exists. David Shields (2011) defines civic character as "passion for the public good" (p. 51). This passion for

the public good put into action results in civic engagement. John O'Connor (2006) directly defines civic engagement as,

“working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes" (p. 52).

Likewise, Shields (2011) asserts, “A thriving nation depends on citizens who participate in governance and civic life” (p.51). This is to say that the advancement of a nation is a result of the engagement and participation of its citizens. Social problems cannot be solved, government cannot be held accountable, benevolence does not exist if citizens are not aware of what is happening in their country (Shields 2011).

Although many argue for the importance of civic engagement, at the same time studies have indicated that civic engagement among American citizens has been on the decline. O'Shea (1999) says,

There is some evidence of a decline in civic engagement, including changing patterns of political participation, reduced volunteering, less communal religious practice, less communal involvement in sporting clubs and less positively-oriented collective action. Putnam produces evidence of a broad and continuing erosion of civic engagement in the US that began 25 years ago (p.237).

Cowan (1997) labeled this decline as a civic crisis. Prentice (2011) reports that efforts were made by multiple organizations, such as the National Commission on Civic Renewal (NCCR) and the Eisenhower Leadership Group, to study this civic crisis.

However, NCCR (1998) reports showed that American participation in volunteer work has remained strong compared to other industrialized nations. Their report claims that the decrease in volunteering and philanthropy has “come to a halt” but that there is no evidence that membership in voluntary organizations has increased (NCCR, 1998). In short, American participation in volunteer work is stagnant.

Interestingly, NCCR asserts that there is a trend between higher education attainment and volunteerism. Unfortunately, the NCCR claims that even with the increase of high school and college graduates the rate of civic participation has decreased. This leads to the questioning of the responsibility of higher education in regards to volunteerism and civic engagement.

### **Civic Engagement and Higher Education**

Student affairs’ leaders are encouraged to take the initiative to educate students of higher education not only in academics but in the fields of social awareness as well (Prentice 2011). Youniss (2011) remarks that college is a time when young people are developing their political and civic identities and that institutes of higher education must step up and provide opportunities for learning experiences. Indeed, Brand (2010) argues that,

“Despite certain claims that universities have lost their sense of civic purpose, many, if not most, colleges and universities actively encourage undergraduate students to participate in some form of volunteer service, and participation during college has been found to positively affect students' long-term civic commitment” (p.418).



However, this emphasis on getting students to engage in service brings up several issues. Boyte (2004) worries about the ways in which students think about their service work. Boyte (2004) pointed out the importance of not only participating in community service, but recognizing why there is a need for such action. Since social problems exist in our society, community members should work to lessen the effects of these social problems and think critically about how to solve them. Service work for the sake of service work without thinking critically about solving social problems only encourages citizens to accept the world as it is (Boyte, 2004). Citizens must not be only willing to participate in community service, but to recognize why social problems exist and find ways to change those conditions.

### **Greek Letter Organizations**

Greek letter organizations have existed on college campuses since the late 1700s. Originally they were formed as academic honor societies that promoted certain values and morals. As time passed the Greek system evolved to include a social aspect in addition to the academic focus (Sirhal 2000). With the introduction of housing, fraternity and sorority space became a place for social gatherings and parties (Whipple and Sullivan 1998). More and more organizations were created, each having a set of creeds, missions, and values. Many mission statements of these organizations include a reoccurring purpose among chapters. For example, as of October 2011, National Panhellenic Conference member Chi Omega's national website includes the statement, "Chi Omega women worldwide engage in *community service*. Helping and serving those around us reflects one of our highest ideals," written on the front page (chiomega.org). Delta

Gamma, another member of the National Panhellenic Conference, has as its founding motto “Do Good”; a reminder to all of its members that their purpose is service driven (Delta Gamma Fraternity 2008). A member of the North American Fraternity Conference, Sigma Chi, states their mission as follows, “...to develop values-based leaders committed to the betterment of character, campus and community.” National PanHellenic Council member Phi Beta Sigma, states their motto as, “Culture For Service and Service For Humanity.”

### **Influence of Greek Letter Organizations**

Researchers have realized the importance of the effect of peer groups on the individual during the undergraduate years. At most, a student will spend 18 hours per week in class. The majority of the rest of their time is spent around their peers. The members of peer groups seek approval from each other as well as learn from this created group culture. Research suggests that peer groups are probably the most influential on growth and development during the undergraduate years (Astin, 1993). Essentially, a student becomes who he or she hangs out with. The Greek letter organization creates the perfect context for this type of development. These organizations foster strong friendship and intimate relationships thus creating a tight knit familial like structure during a student’s first time away from home (Sirhal, 2000). Whipple and Sullivan (1998) go on to say how powerful the Greek letter organization’s influence is over its members. Sirhal (2000) speaks of the undying loyalty that the groups create even after graduation. Due to such a powerful influence, student affairs professionals are encouraged to ensure that the values of the Greek letter organizations on their campus align with those of the institution (Whipple and Sullivan 1998).

## **Greek Letter Organization Members and Volunteering**

As community service is one of the values and purposes of Greek letter organizations, Greek letter organization members are participants in community service projects. Studies found that Greek students perform better than independent students in some areas of university life (Pike 2000). Community service was noted as one of these areas in multiple studies. Whipple and Sullivan (1998) even claim that, "...there is probably no greater source of campus and community service than certain Greek letter organizations (p.92)." Research by the National Panhellenic Conference and North American Fraternity Conference further affirmed this statement and even showed that those active in fraternities and sororities were more likely to be involved in civic affairs as adults (Whipple and Sullivan 1998). Sirhal (2000) calls Greek adults the "building blocks" of social capital claiming Greek students are the people that, "go on to volunteer, donate money, and provide the manpower to revive and propel communities. Likewise, Greek alumni contribute more generously to their alma maters than do non-Greeks (p.67)."

## **Value to Academic Discipline**

This study will explore the acts of community service and attitudes about community service held by members of Greek letter organizations. The question is sociological because it deals with communities of students and how group membership influences their participation in certain activities, particularly community service. David Shields (2011) puts it nicely. He says, "...the experience developed patterns of thinking, styles of interaction, and modes of engagement that carry forward" (p. 51). The research question asks about how an institution, the Greek Life organization, encourages its

individual members to complete acts of community service and influences their attitudes about community service and civic engagement.

A civically engaged society is one with members that are aware of social problems and are acting to solve them. If their participation in a Greek letter organization during college instills in them the value of community service, then these organizations are preparing young adults to engage in community service oriented behaviors in the future therefore making contributions to society.

### **Methods**

A survey was administered in order to examine the attitudes and behaviors of Greek letter organization members in regards to community service. Questions were asked in order to find out what types of community service students participate in, how many hours they contribute per semester, and how their Greek letter organization influences their participation. Community service was defined as acts of public welfare from which the student does not directly benefit. The researcher distributed the survey during regularly scheduled chapter meetings with permission from each chapter's president.

Participants were students at the University of Southern Mississippi who are members of Greek letter organizations. Both males and females were included. Participants were members from any of the three Greek letter organization councils including the North-American Interfraternity Conference, National Panhellenic Conference and National Pan-Hellenic Council.

Surveys were administered to two chapters from each of the three groups. The chapters were chosen based on a convenience sample. The researcher had personal contacts within these chapters so access to chapter meetings was easy to secure.

Participants from the North-American Interfraternity Conference included 41 males. Thirty-five reported as being Caucasian, four reported as African American and two reported as being Latino or Hispanic. The sample included twelve freshmen, six sophomores, thirteen juniors, and ten seniors. The average length of time that participants reported as holding membership in the fraternity was reported as 3.76 semesters.

Participants from the National Panhellenic Conference included 105 females. Twenty-two reported as being Caucasian, one reported as being Asian, and two reported as being Latino or Hispanic. The sample included forty sophomores, 31 juniors, and 34 seniors. The average length of time the participants reported as holding membership in the sorority was reported as 5.31 semesters.

Participants from the National Pan-Hellenic Council included 22 females and 3 males. Twenty-four reported as being African American and one reported as being Caucasian. The sample included one sophomore, six juniors, and eighteen seniors. The average length of time the participants reported as holding membership in their chapter was reported as 3.75 semesters

One limitation of this study includes that only students at the University of Southern Mississippi who are members of Greek letter organizations with chapters on campus participated. There are 22 chapters on the Southern Miss campus which is not fully representative of all of the Greek letter organizations in the United States. A sample

containing subjects from various universities throughout the United States may be more representative of the country as a whole.

Though there are opportunities to analyze findings in the context of gender and race this study will focus specifically on the context of membership in a particularly council and the way the councils compare.

It will be assumed that participants will answer all questions honestly and to the best of their ability.

### **Findings and Analysis**

This section includes the results of the surveys and the analyses of the collected data. It is divided into distinct sections in order to more easily understand the characteristics of each group followed by a section of tables to make comparison of the data for the three groups easier.

#### **Acts of Community Service.**

##### **Hours completed.**

This section shows the hours reported as completed by each group per semester.

##### ***North-American Interfraternity Conference.***

Figure 1 shows the community service hours that the members of the North-American Interfraternity Conference reported as having completed. Fifteen percent reported that they completed 1 to 5 hours of community service per semester. Ten percent reported as having completed 6 to 10 hours per semester, fifteen percent reported completing 11 to 13 hours per semester, two percent completed 17 to 19 hours, and forty-nine percent reported as completing 20 hours or more. Figure 1 shows this data.

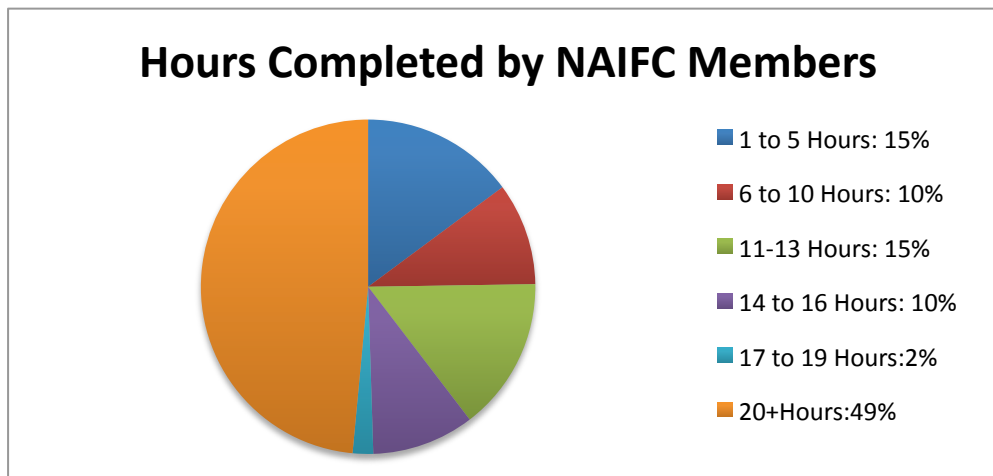


Figure 1. Community Service Hours Completed by North American Fraternity Conference Members. This figure demonstrates the number of hours of community service that were reported as completed per semester by members of the North American Interfraternity Conference.

#### *National Panhellenic Conference.*

Figure 2 shows the community service hours that the members of the National Panhellenic Conference reported as having completed. Twenty-six percent reported that they completed 1 to 5 hours of community service per semester. Thirty percent reported as having completed 6 to 10 hours per semester, eight percent reported completing 11 to 13 hours per semester, eleven percent reported as completing 14 to 16 hours, two percent completed 17 to 19 hours, and twenty percent reported as completing 20 hours or more.

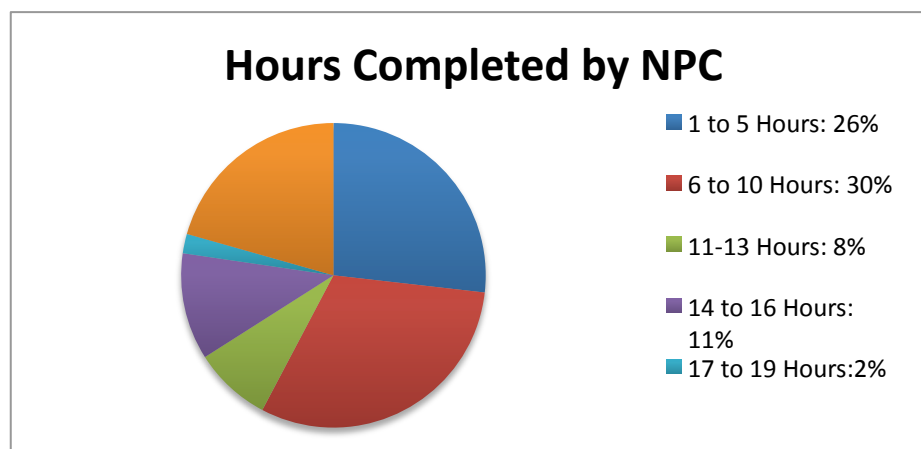


Figure 2. Community Service Hours Completed by National Panhellenic Conference. This figure demonstrates the number of hours of community service that were reported as completed per semester by members of the National Panhellenic Conference

***National Pan-Hellenic Council.***

Figure 3 shows the community service hours that the members of the National Pan-Hellenic Council reported as having completed. Four percent reported as having completed 6 to 10 hours per semester, eight percent completed 17 to 19 hours, and eighty-eight percent reported as completing 20 hours or more.

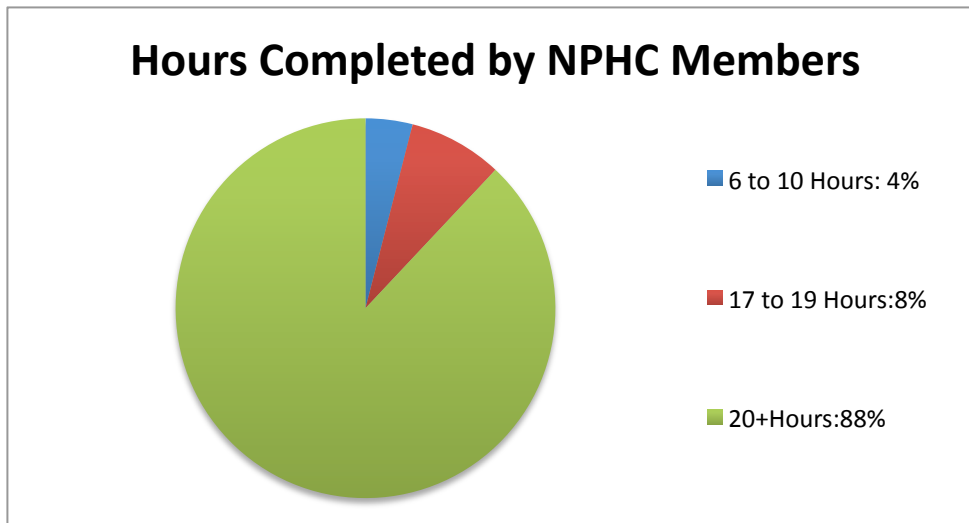


Figure 3. Community Service Hours Completed by National Pan-Hellenic Council. This figure demonstrates the number of hours of community service that were reported as completed per semester by members of the National Pan-Hellenic Council.

**Minimum required hours.**

This section shows the reported minimum required hours for all three councils.

***North American Interfraternity Conference.***

Eighty-five percent of participants said that they completed community service as a requirement for membership in their Greek Letter Organizations. The NAIFC participants completed anywhere between one to over twenty community service hours. Of these respondents, twenty-seven percent reported that their organization did not require a minimum amount of hours to be completed. Two percent responded that three



hours were required; two percent responded that four hours were required, seven percent responded that 10 hours were required, ten percent responded that twelve hours were required, and 52% responded that 20 or more hours were required. These results are shown in Figure 4.

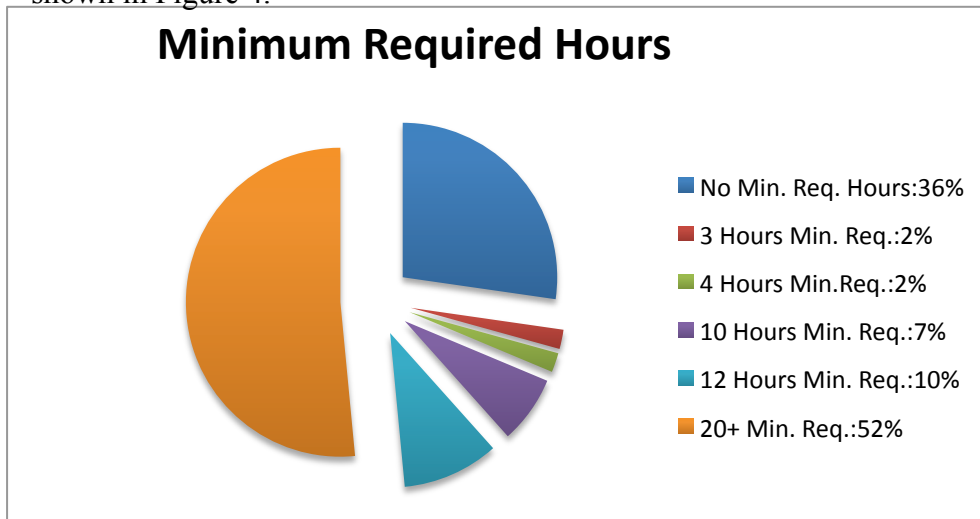


Figure 4. Minimum Number of Completed Community Service Hours Required. Figure 4 shows the minimum amount of hours that North-American Fraternity members are required to complete per semester.

Interestingly, sixteen percent of the respondents reported that they did not meet their chapter's minimum community service hour completion. Twenty-five percent of the group completed only three-fourths of their hours while seventy-five percent only completed only half of their hours.

Twelve percent of participants reported that they were not required to complete service hours. However, the 12% that reported that they were not required to complete community service hours, still reported as completing between six and sixteen hours per semester.

### *National Panhellenic Conference.*

Ninety-six percent of participants said that they completed community service as a requirement for membership in their Greek Letter Organizations. These participants completed anywhere between one to over twenty community service hours. Of the respondents, ninety-three percent reported that their organization did require a minimum amount of hours to be completed. Twelve percent responded that three hours were required, eighteen percent responded that four hours were required, sixteen percent responded that five hours were required, ten percent responded that six hours were required, one percent responded that eight hours were required, one percent responded that nine hours were required, thirty-three responded that ten hours were required, eight percent responded that they did not know how many hours were required. These results are shown in Figure 5.

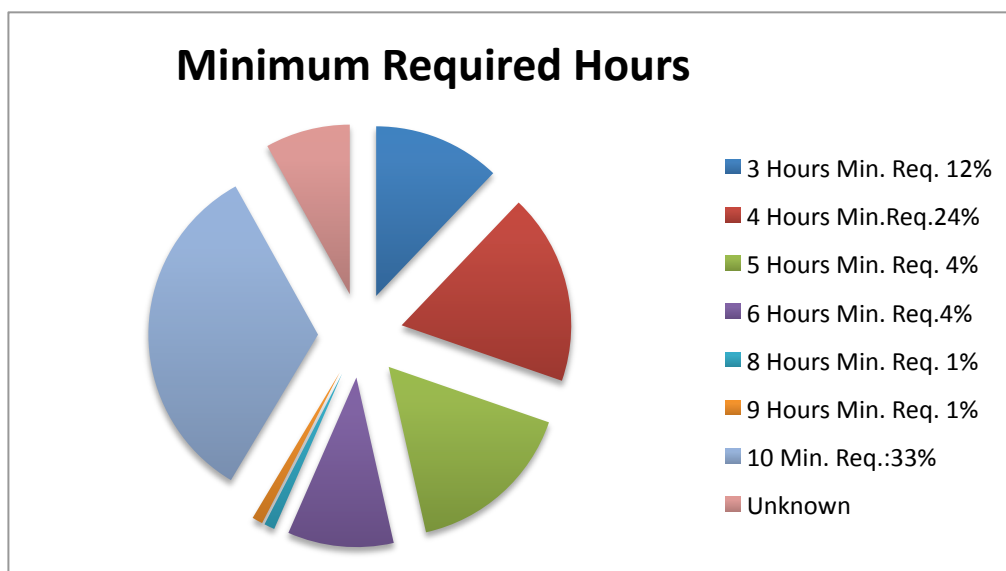


Figure 5. Minimum Number of Completed Community Service Hours Required. Figure 5 shows the minimum amount of hours that National Panhellenic Conference members are required to complete per semester.

Six percent of the respondents reported that they did not meet their chapter's minimum community service hour completion.

Six percent of participants reported that they were not required to complete service hours. However, the four percent that reported that they were not required to complete community service hours also reported that they did not know how many hours they had completed.

***National Pan-Hellenic Council.***

One hundred percent of participants said that they completed community service as a requirement for membership in their Greek Letter Organizations. These participants completed anywhere between six to over 25 community service hours per semester. Four percent responded that ten hours were required, four percent responded that twelve hours were required, four percent responded that five hours were required, sixty-four percent responded that twenty hours were required, four percent responded that twenty-five hours were required, twenty-four percent reported that there was not a minimum requirement but that they were encouraged to get as many hours as possible. All but one of the students that reported as being encouraged to complete as many hours as possible also reported that they completed twenty service hours or more. The other student in this group reported as having completed 17 to 19 hours.

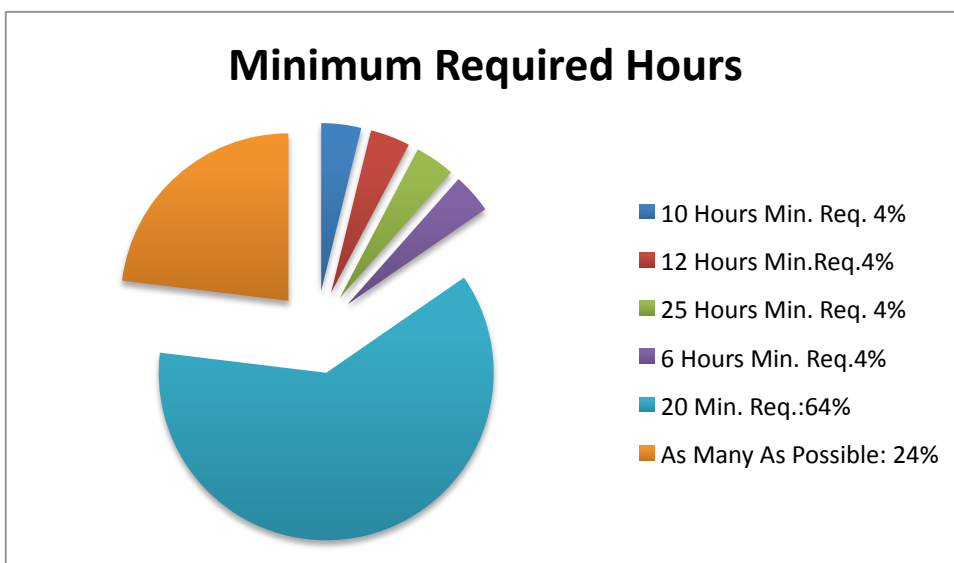


Figure 6. Minimum Number of Completed Community Service Hours Required. Figure 6 shows the minimum amount of hours that National Pan-Hellenic Council members are required to complete per semester.

Eight percent of the respondents reported that they did not meet their chapter's minimum community service hour completion. Even so, that eight percent reported as having completed 17 to 20 hours each. The other 92 percent reported as having completed their chapter's minimum requirement.

### **Types of Community Service Completed.**

This section includes specific examples of community service acts that were Reported as completed by each group.

#### ***North American Interfraternity Conference.***

Ninety percent of the participants reported as having completed service hours as a group and five percent reported as completing community service hours on an individual basis. The fact that most of the work was completed as a group became more evident as the acts of community service were revealed. Many of the same acts and projects were reported. Seventeen percent reported as having worked with Habitat for Humanity. Thirty-two percent worked at the campus wide day of service known as "The Big Event."

Sixty-six percent of participants reported as having participated as mentors and tutors at local elementary schools where they read to them or played with the children during recess. Eighty percent participated in community cleanup activities. There were fifty-three reports of having participated in some type of fundraising activity for organizations including United Way, Southern Pines Animal Shelter, Cystic Fibrosis Foundation, and the American Heart Association. These results are shown in Figure 7.

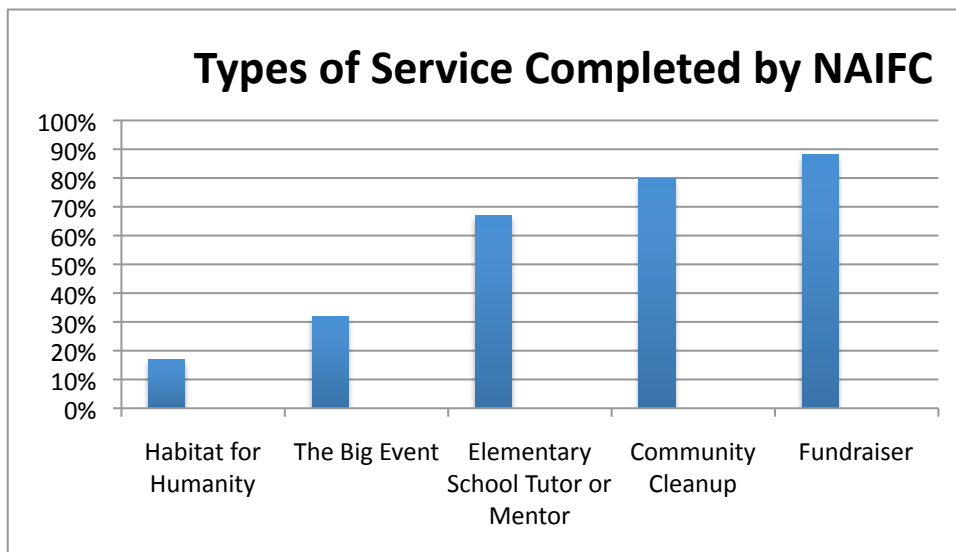


Figure 7. Types of Community Service Completed. Figure 7 demonstrates the different types of community service acts that were completed and what percentage of respondents participated in each act.

#### ***National Panhellenic Conference.***

Ninety-six percent of the participants reported as having completed service hours as a group and four percent reported as completing community service hours on an individual basis. Thirteen percent of the group reported as having participated in donation drives such as toys for an angel tree child in collaboration with the Salvation Army, blankets for a battered women's shelter. Sixteen percent worked at Edward's Street Mission helping to pack boxes of food for less fortunate community members. Thirty-

nine percent participated in the campus wide service project known as “The Big Event.” Twenty-eight participated in fundraisers for organizations including St. Jude’s Children’s Hospital and Gallant Hearts Seeing Eye Dog School. Forty percent reported as participating in bingo games at the local retirement community. Three percent participated in Habitat for Humanity, eight worked with Big Brothers Big Sisters, forty percent helped clean up at the local zoo, five percent worked to clean up the campus and the community.

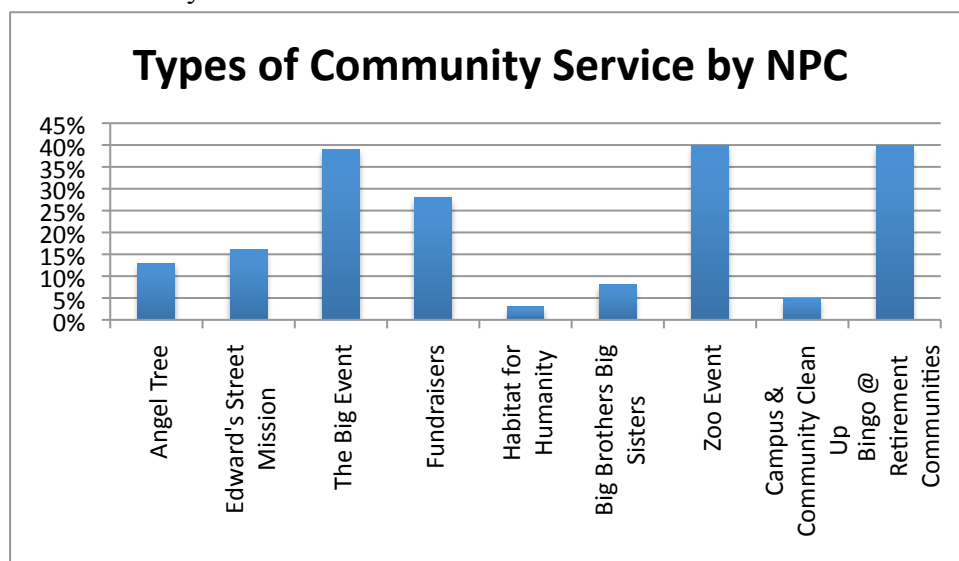


Figure 8. Types of Community Service Completed. Figure 8 demonstrates the different types of community service acts that were completed and what percentage of respondents participated in each act.

### ***National Pan-Hellenic Council.***

Seventy-two percent of the participants reported as having completed service hours as a group; eight percent reported as completing community service hours on an individual basis, and twenty percent reported as having completed service hours as a group and on an individual basis. Eighty percent of the group reported as having served as tutors and mentors at local elementary schools. Sixty-four percent had participated in community clean ups. Sixty percent participated in food, clothing, and toy drives.

Twenty-four percent participated in serving at homes for the elderly, homeless, and at battered women’s shelters. Forty percent participated in fundraisers for organizations such as the American Heart Association, March of Dimes, and Relay for Life. Finally, eight percent reported that they had helped with voter registration drives.

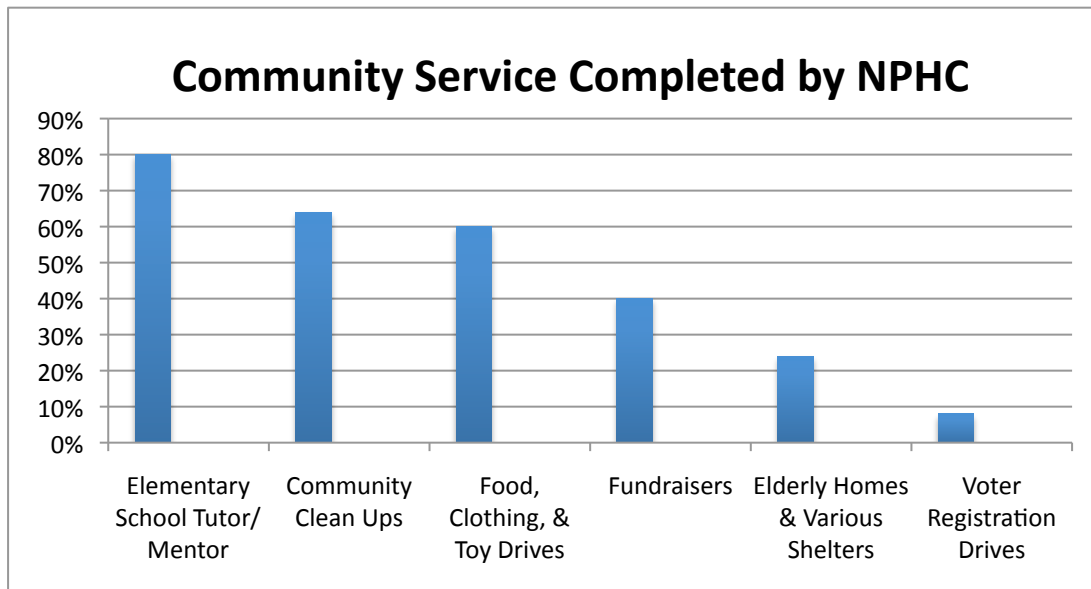


Figure 8. Types of Community Service Completed. Figure 3 demonstrates the different types of community service acts that were completed and what percentage of respondents participated in each activity

### Attitudes About Community Service.

Participants answered various questions about their attitudes towards both the influence of their Greek Letter Organization, community service, and how the two are related. The responses were on a 1 to 5 scale with 1 being strongly disagree, 2 being disagree, 3 being neutral, 4 being agree, 5 being strongly agree. The table shows the average answer to each question for each of the three groups so that the groups may be more easily compared (Table 1.). The complete tables for each group can be found in Appendix B.

Question	NAIFC	NPC	NPHC
If it weren't for involvement with my Greek letter organization I would not complete community service hours.	2.88	2.33	1.76
My Greek letter organization influences me.	4.44	4.46	4.28
My Greek letter organization holds community service as a value.	4.59	4.61	4.96
Most of my chapter's members complete their required community service hours.	4.02	4.12	4.6
My Greek letter organization encourages participation in community service activities.	4.44	4.59	4.88
I am more active in community service activities because of my Greek letter organization.	4.46	4.19	4.12
My Greek letter organization provides opportunities for community service.	4.49	4.62	4.84
Community service is important to me.	4.22	4.48	4.8
I enjoy community service.	3.98	4.39	4.8
I will continue community service after graduation.	4.07	4.24	4.64
Membership in my Greek letter organization has helped me to understand the problems facing society.	3.93	4	4.52

Table 1. Table 1 shows the Likert Scale data averages for each of the three councils displayed here for easy comparison of the three groups.

### ***North American Interfraternity Conference.***

Members disagreed that they would not participate in community service if it were not for the Greek Letter organization. Later, when asked directly, eighty-seven percent responded that they would continue to do community service even after they had finished college and were no longer active members of their Greek letter organization. The majority agreed that their Greek letter organization influenced them, held community service as a value, provided them with opportunities to complete community service



hours, and encouraged their participation in community service events. They seemed less sure that all of the members of their organization were completing all of their community service hours, but not so much that they disagreed with the statement completely.

Fifty-nine percent of respondents said that they participated in community service with groups other than their Greek letter organizations. These groups included their workplaces (reported 5% of the time the question was answered), other community groups (20%), as part of the stipulations for their scholarships (17%), with the church or religiously affiliated organization (31%), on their own without the administration of an organized group (30%), and as part of other student organizations (46%).

Seventy-eight percent of respondents reported that they participated in community service before they were members of Greek letter organizations. This was due to requirements for high school graduation (5%), on their own without the administration of an organization (27%), at the churches or religiously affiliated organizations (59%), and within student organizations at their high schools (73%).

### ***National Panhellenic Conference***

Members disagreed that they would not participate in community service if it were not for the Greek Letter organization. Later, when asked directly, ninety percent responded that they would continue to do community service even after they had finished college and were no longer active members of their Greek letter organization. The majority agreed that their Greek letter organization influenced them, held community service as a value, provided them with opportunities to complete community service hours, and encouraged their participation in community service events. They were the

least sure that all of the members of their organization were completing all of their community service hours, but not so much that they disagreed with the statement completely.

Sixty-seven percent of respondents said that they participated in community service with groups other than their Greek letter organizations. These groups included their workplaces (reported 2% of the time the question was answered), other community groups (11%), with the church or religiously affiliated organization (28%), as part of the stipulations for their scholarships (18%), on their own without the administration of a group (15%) and as part of other student organizations (28%).

Ninety-nine percent of respondents reported that they participated in community service before they were members of Greek letter organizations. This was due to participation in community groups (18%), on their own without the administration of an organization (20%), at the churches or religiously affiliated organizations (67%), and within student organizations at their high schools (72%)

### ***National Pan-Hellenic Council***

Members strongly disagreed that they would not participate in community service if it were not for the Greek Letter organization. Later, when asked directly, one hundred percent responded that they would continue to do community service even after they had finished college and were no longer active members of their Greek letter organization. The majority agreed that their Greek letter organization influenced them, held community service as a value, provided them with opportunities to complete community service

hours, and encouraged their participation in community service events. This group was sure that their members completed their minimum required community service hours.

Eighty-four percent of respondents said that they participated in community service with groups other than their Greek letter organizations. These groups included other community groups (20%), with the church or religiously affiliated organization (24%), as part of the stipulations for their scholarships (16%), and as part of other student organizations (56%). Twenty-four percent also reported that they completed community service hours on their own without the administration of a group.

One hundred percent of respondents reported that they participated in community service before they were members of Greek letter organizations. This was due to participation on their own without the administration of an organization (44%), at the churches or religiously affiliated organizations (40%), and within student organizations at their high schools (68%).

### **Discussion and Conclusions**

Of the three groups, the National Pan-Hellenic Council averaged the most hours of community service. The North-American Interfraternity Conference completed the second most hours and the National Panhellenic Conference completed the fewest of the three. The National Pan-Hellenic Council also did the widest variety of types of service. The majority of their work was spent mentoring and tutoring elementary school students.

While the women of the National Panhellenic Conference reported more frequently that they played bingo with the elderly, I find it interesting that North-American Interfraternity Conference members reported community clean up as their second most frequent act of community service. I think this says something about gender

expectations and service. The females tend to do nurturing work while the males participated in work consisting of physical labor.

As all three groups reported fundraising as a significant portion of their community service activities I began to question the groups' definition of community service. While raising money for organizations is very important to the success of many organizations it is not something that I would have originally considered when thinking about active community service hours.

The differences in reported minimum amount of service hours required make me question the purposes of each group. For example, perhaps there are other more extensive types of programming going on in the National Panhellenic Conference organizations such as leadership development, rituals training, career exploration. Perhaps these chapters are over-programmed in other areas and so they have less time to devote overall to community service. In order to answer this question, future research could be done to determine how each group decides the minimum amount of service hours that their organization should complete.

Eight-five percent or more of each group claiming that their Greek letter organization influences them supports Whipple and Sullivan's (1998) claims that Greek letter organizations have power and influence over their members. One of the ways this power is exerted is also shown in the results. Eighty percent of each group claim that they are more active in community service because of their Greek letter organization.

Another issue to address is Boyte's (2004) worries about whether or not these groups are thinking about the service they are participating in effectively. While the National Pan-Hellenic Council answered that their organizational membership led them

to better understand social problems the other two groups indicated less agreement. These groups could be participating in service only to fill their minimal requirements or to better the image of their organization as a whole. Programming could be implemented in order to have groups engage in discourse and reflection about their community service acts to lead them to actively think about the need for their service altogether. This would lead to more engaged citizens leading them to not only participate in service work but are also active in social change.

To get a clearer picture of exactly how many hours are being completed I would suggest changing the format of the survey. Instead of asking participants to select a range of hours that were completed it would be more effective to have them give a definite numerical amount.

In order to better understand attitudes about community service and how their membership in Greek letter organizations affects their acts of community service, interviews may be a more effective approach.

Future research could also look more closely at the relationship between these variables and race more specifically.

It can be concluded that all three organizations have members that are participating in various types of community service. As members of these groups they are being influenced by their organizations and the organizations are providing outlets for them to complete community service.

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## Appendix A

### Questionnaire

Instructions: Please answer each question accurately. Contact Lesley Brumfield, 615.556.4617, with any inquiries about the survey.

#### Demographic Questions

1. Gender
  - Female
  - Male
2. Age \_\_\_\_\_
3. Please indicate your racial/ethnic background. (Circle all that apply)
  - White/Caucasian
  - Middle Eastern
  - Black/African American
  - Asian/Asian American
  - Latino/Hispanic
  - Race/Ethnicity not included above (Please specify) \_\_\_\_\_
  - Prefer not to answer
4. Current Classification
  - Freshman/First-year
  - Sophomore
  - Junior
  - Senior (4<sup>th</sup> year and beyond)
5. To which USM Greek letter organization do you belong?
  - \_\_\_\_\_
6. How many semesters have you been a member of this organization?
  - 1-2
  - 3-4
  - 5-6
  - 7-8



### Questions About Acts of Community Service

7. On average, how many hours of community service do you complete each semester?

- 1-5 hours
- 6-10 hours
- 11-13 hours
- 14-16 hours
- 17-19 hours
- 20+ hours

8. Do you complete community service hours as a requirement for membership in your Greek letter organization?

- Yes
- No

9. If you answered yes to question #8, please write in how many hours of community service are required by your Greek letter organization

- \_\_\_\_\_ hours

10. What types of community service work have you done with your Greek letter organization? If you have not done any community service work please reply with Not Applicable. Please be specific.

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11. Within your Greek letter organization are most community service activities completed as a group or on an individual basis?

- As a group
- Individual basis

12. Please respond to each statement using the following scale

- 1 = Strongly Disagree (SD)  
 2 = Disagree (D)  
 3 = Neither Agree nor Disagree (N)  
 4 = Agree (A)  
 5 = Strongly Agree (SA)

	SD	D	N	A	SA
If it weren't for involvement with my Greek letter organization I would not complete community service hours.	1	2	3	4	5
My Greek letter organization influences me.	1	2	3	4	5
My Greek letter organization holds community service as a value.	1	2	3	4	5
Most of my chapter's members complete their required community service hours.	1	2	3	4	5
My Greek letter organization encourages participation in community service activities.	1	2	3	4	5
I am more active in community service activities because of my Greek letter organization.	1	2	3	4	5
My Greek letter organization provides opportunities for community service.	1	2	3	4	5
Community service is important to me.	1	2	3	4	5
I enjoy community service.	1	2	3	4	5
I will continue community service after graduation.	1	2	3	4	5
Membership in my Greek letter organization has helped me to understand the problems facing society.	1	2	3	4	5

17. Do you currently complete community service hours other than those required for membership in your Greek letter organization?

- Yes
- No

PLEASE CONTINUE TO THE NEXT PAGE

18. If you answered yes to question #17, please select with which other groups you currently participate in community service. (Circle as many as apply.)

- Church-based groups
- Other student organizations at my school
- Community groups such as Girl/Boy Scouts, Big Brothers/Big Sisters, or other groups not administered by my school
- Hours required to maintain my scholarship stipulations
- On my own without the administration of an organization
- Other (please specify)\_\_\_\_\_

19. Did you complete community service hours before joining a Greek letter organization?

- Yes
- No

20. If you answered yes to question #19, please circle the answer to this question: With what groups did you complete community service hours before joining a Greek letter organization? (Circle as many as apply.)

- Church-based groups
- Student groups at my school
- Community groups such as Girl/Boy Scouts, Big Brothers/Big Sisters, or other groups not administered by my school
- On my own without the administration of an organization
- Other (please specify)\_\_\_\_\_

END OF SURVEY  
THANK YOU FOR PARTICIPATING

***North American Interfraternity Conference.***

<b>Question</b>	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>	<b>AVG</b>
If it weren't for involvement with my Greek letter organization I would not complete community service hours.	n=7	n=11	n=7	n=12	n=4	<b>2.88</b>
	17%	27%	17%	29%	10%	
My Greek letter organization influences me.	n=1	n=0	n=3	n=13	n=24	4.44
	2%	0%	7%	31%	58%	
My Greek letter organization holds community service as a value.	n=1	n=0	n=1	n=11	n=28	4.59
	2%	0%	2%	26%	68%	
Most of my chapter's members complete their required community service hours.	n=1	n=0	n=8	n=20	n=12	4.02
	2%	0%	20%	49%	29%	
My Greek letter organization encourages participation in community service activities.	n=1	n=0	n=1	n=17	n=22	4.44
	2%	0%	2%	41%	54%	
I am more active in community service activities because of my Greek letter organization.	n=1	n=0	n=2	n=14	n=24	4.46
	2%	0%	5%	34%	59%	
My Greek letter organization provides opportunities for community service.	1	n=0	n=1	n=15	n=24	4.49
	2%	0%	2%	37%	59%	
Community service is important to me.	n=0	n=3	n=3	n=17	n=18	4.22
	0%	7%	7%	41%	44%	
I enjoy community service.	n=0	n=3	n=6	n=21	n=11	3.98
	0%	7%	15%	51%	27%	
I will continue community service after graduation.	n=0	n=2	n=4	n=24	n=11	4.07
	0%	4%	9%	59%	27%	
Membership in my Greek letter organization has helped me to understand the problems facing society.	n=1	n=2	n=5	n=24	n=9	3.93

***National Panhellenic Conference***

	Question	SD	D	N	A	SA	AVG
1	If it weren't for involvement with my Greek letter organization I would not complete community service hours.	n=35 33%	n=34 32%	n=10 10%	n=18 17%	n=8 8%	2.33
2	My Greek letter organization influences me.	n=1 1%	n=0 0%	n=3 1/35	n=47 45%	n=5 4 51%	4.46
3	My Greek letter organization holds community service as a value.	n=1 1%	n=1 0%	n=3 3%	n=28 27%	n=7 2 69%	4.61
4	Most of my chapter's members complete their required community service hours.	n=0 0%	n=2 2%	n=15 14%	n=56 53%	n=3 2 30%	4.12
5	My Greek letter organization encourages participation in community service activities.	n=1 1%	n=1 1%	n=0 0%	n=36 34%	n=6 6 63%	4.59
6	I am more active in community service activities because of my Greek letter organization.	n=2 2%	n=3 3%	n=15 5%	n=38 36%	n=4 7 45%	4.19
7	My Greek letter organization provides opportunities for community service.	n=1 1%	n=0 0%	n=1 1%	n=34 32%	n=6 9 66%	4.62
8	Community service is important to me.	n=0 0%	n=1 1%	n=4 4%	n=43 41%	n=5 6 53%	4.48
9	I enjoy community service.	n=0 0%	n=1 1%	n=6 6%	n=49 47%	n=4 9 47%	4.39
10	I will continue community service after graduation.	n=0 0%	n=3 3%	n=13 12%	n=45 43%	n=4 4 42%	4.24
11	Membership in my Greek letter organization has helped me to understand the problems facing society.	n=2 2%	n=1 1%	n=28 27%	n=38 36%	n=3 6 34%	4
Total Respondents							105

	Question	SD	D	N	A	SA	AVG
1	If it weren't for involvement with my Greek letter organization I would not complete community service hours.	n=10 40%	n=12 48%	n=2 8%	n=1 4%	n=0 0%	1.76
2	My Greek letter organization influences me.	n=0 0%	n=0 0%	n=3 3/25	n=12 48%	n=10 40%	4.28
3	My Greek letter organization holds community service as a value.	n=0 0%	n=0 0%	n=3 12%	n=12 48%	n=10 40%	4.96
4	Most of my chapter's members complete their required community service hours.	n=0 0%	n=0 0%	n=0 0%	n=10 40%	n=15 60%	4.6
5	My Greek letter organization encourages participation in community service activities.	n=0 0%	n=0 0%	n=0 0%	n=3 12%	n=22 88%	4.88
6	I am more active in community service activities because of my Greek letter organization.	n=0 0%	n=1 4%	n=5 20%	n=9 36%	n=10 40%	4.12
7	My Greek letter organization provides opportunities for community service.	n=0 0%	n=0 0%	n=0 0%	n=4 16%	n=21 84%	4.84
8	Community service is important to me.	n=0 0%	n=0 0%	n=0 0%	n=5 20%	n=20 80%	4.8
9	I enjoy community service.	n=0 0%	n=0 0%	n=0 0%	n=5 20%	n=20 80%	4.8
10	I will continue community service after graduation.	n=0 0%	n=0 0%	n=0 0%	n=9 36%	n=16 64%	4.64
11	Membership in my Greek letter organization has helped me to understand the problems facing society.	n=0 0%	n=1 4%	n=0 0%	n=9 36%	n=15 60%	4.52
Total Respondents							25